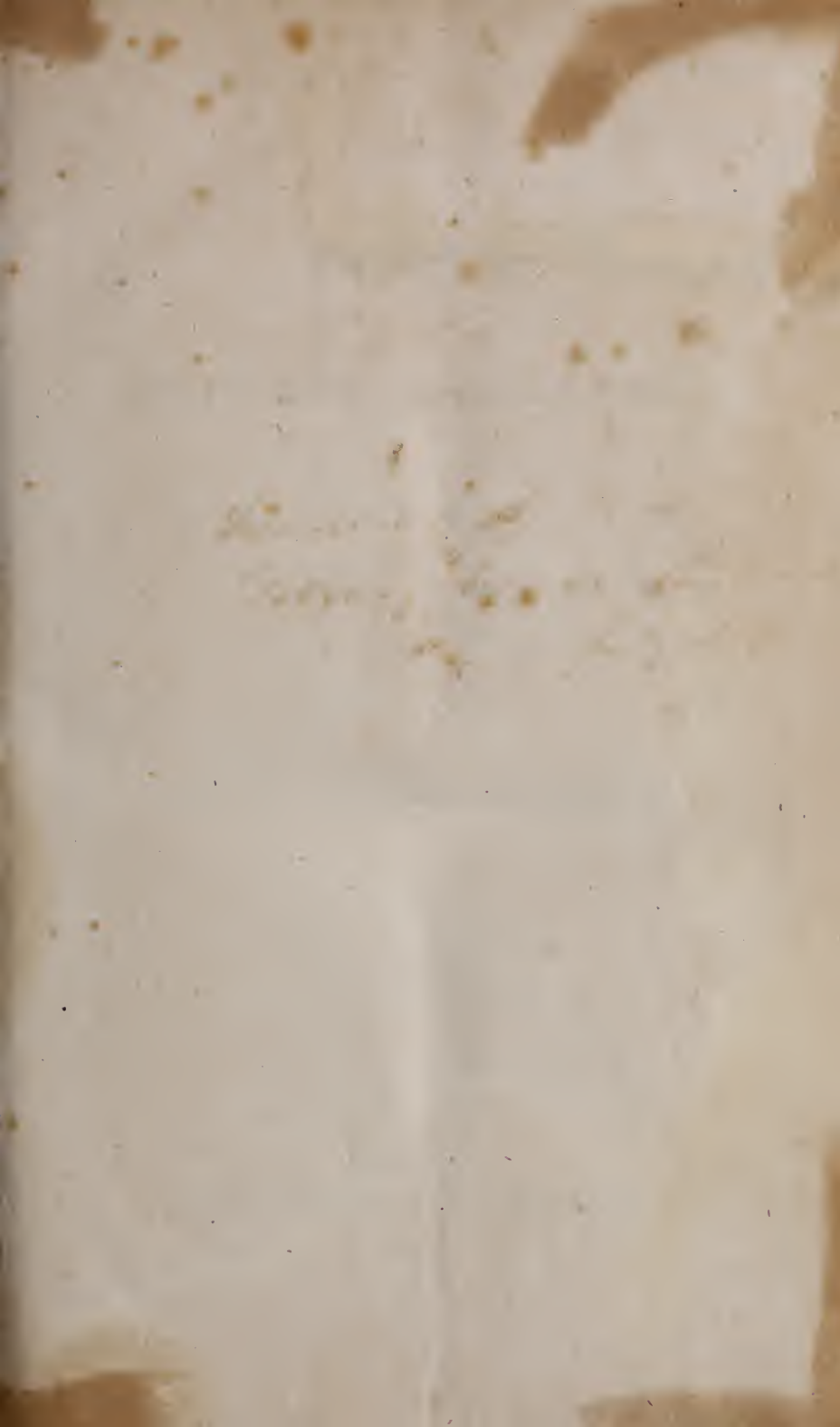


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MEMOIR OF REV. WILLIAM STAUGHTON, D. D.

By the kindness of Rev. O. B. Brown, of Washington City, we are permitted to extract the following Memoir from the manuscript of his Sermon, occasioned by the decease of Dr. Staughton, delivered Jan. 3, 1830, from 1 Thess. iv. 13.

THE great Author of being has implanted in our nature a fondness for perpetuity. It is a germ which grows with time and strengthens with experience. It is a principle which fastens upon every object of delight. The scenes of childhood, endeared by the fondest recollections, never fail to interest us. When we revisit those scenes, we look with earnest solicitude for every former object; and if a tree, under whose branches we found shelter, is removed, its loss spreads over the mind a cloud of regret. How much more a living object! A parent—a husband—a minister of God! He was as a tree whose height reached unto the heaven, and the sight thereof unto the end of all the earth. His branches were a shade from the scorching rays of noon, and a protection from the midnight storm. His fruit was meat for all. To many who are gone before him, he marked the path to heaven; and to many lingering survivors he now has led the way. His hand and his heart were alike open to all. His instruction guided the youth to virtuous maturity. His counsel was the support of the fatherless, and the widow's never-failing consolation. We now look for him, but his place is vacant. The little one listens to catch his gentle accents; but silence reigns. The desolate widow waits for his coming, that her sorrow may again be turned to rejoicing: but she looks in vain. Even his own widowed mourner, bereft at once of an earthly guardian and a spiritual father, weeps for the consolations which she had so often heard him impart to others.

We look for him in the halls of literature and science; but he is not there. We go to the holy sanctuary; but another fills his place—his melodious voice is no longer heard—his eloquence has

MAY, 1831.

ceased to charm—his mild persuasions cease to lure the soul from the maze of error into the love of holiness and obedience of the faith. Why, O Death, art thou so cruel! Does the monster sway an omnipotent sceptre? and is there no balm for the wound which he inflicts? Desolation is in all his goings, and inconsolable sorrow follows his footsteps. The grave closes upon its victim, and a cloud of darkness gathers around the tomb, which the light of philosophy can never penetrate. Must mortals survey the dreary prospect, and sink in despair? No; blessed be God for his triumphing grace: there is a cheering ray emitted from the throne of heaven, shining through all the gospel of inspiration, dispelling the gloom of mortality, and kindling in the soul a confident hope of everlasting life. It is the voice of the Holy Ghost, proclaiming the victory of the Son of God over death and hell, and his triumph over the tomb. This light, beaming upon the soul of the apostle, and rising in holy extacies, breaks out in the following language: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Proportioned to the estimated value of the object, is our sorrow for its loss. The more valued our friends, the deeper must be the wound which their decease inflicts. The pilgrim regards with peculiar interest, that loveliest, brightest star, which is first the harbinger of the morning, then the glory of the evening; and if, while surveying and admiring its beauty, it should vanish forever from his view, it would leave a regret which every rising dawn, and every retiring twilight would revive. Such must be the regret which the decease of our venerable brother brings to every sensitive mind. He was not an ordinary man. He was indeed a man of like passions with others: but he shone, a star among stars, of peculiar brilliance. We would not be understood to represent him as perfect. He had his imperfections, or he would not have needed death for their cure.

To exhibit the true character of a man, we must view his life as one undivided period. The sun itself has spots; which, if taken alone as proof of the character of the orb, could demonstrate its opacity; but we regard it as a unit, and its glory overpowers our vision. If the character of Abraham had been but partially exhibited, we should not have esteemed him "the friend of God" and "the father of the faithful." If but one or two traits in the life of David were known, we should not consider him "the man after God's own heart." If nothing of Peter but his inconstancy had been transmitted to us, we should not have regarded him as a rock, and a principal pillar in the temple of God. But the whole life of each of these eminent saints, taken as a unit, exhibits a loveliness of character, which every Christian would be happy to emulate. Such also is the character of our venerated brother, whose departure we now mourn. His imperfections were few and venial. His virtues were great and many. A brief outline of what he was, may not be uninteresting.

The city of Coventry, in the county of Warwick, England, was the place of his nativity. His ancestors, for several generations back, were eminent for their piety, and were in communion with

the church of the same denomination in which he lived and died. One of them was deacon in the church of which John Bunyan was pastor; a participant in the persecutions of that eminent man of God, and his companion in the prison where he wrote the *Pilgrim's Progress*. The grace of God, though not communicated by natural descent, is often bestowed on children's children in answer to the prayers of the faithful. So God answered the supplications of his parents in the early conversion of their beloved William. They had removed to Birmingham, where, before he had attained to the years of manhood, he became the hopeful subject of divine grace, and was united to the church in *Cannon Street*, under the pastoral care of the late Rev. Samuel Pearce.

His ardent piety and promising talents, soon brought him into high estimation; and in the nineteenth year of his age, he was called to the public ministry of the gospel.

He was educated at the Baptist academy in Bristol, under the care of the late Dr. Evans; a seminary to which our denomination is indebted for the instruction of many of the profoundest scholars and greatest divines that have adorned the profession. His room companions at this institution, were the Rev. Mr. Hughes, Secretary of the British and Foreign Bible Society, and the Rev. John Foster, author of that celebrated work called *Foster's Essays*. His subsequent career shews the assiduity and success with which he pursued his studies.

After the death of Dr. Evans, Dr. John Ryland, pastor of the church at Northampton, was called to the presidency of that institution; and young Staughton, invited to the pastoral duties of that church, accepted the charge. During this period, he formed an intimate friendship with the late Dr. Andrew Fuller, which continued till interrupted by that fell destroyer of all sublunary bliss, the hand of death.

His continuance with the church at Northampton was not of long duration; for God had appointed for him another field, and given to his mind an inclination calculated to fulfil the divine purpose. He early conceived the intention of coming to America; and no persuasions of his friends, no prospect of rising to superior excellence in his native country, could induce him to relinquish the determination.

In 1793, being then in the twenty-fourth year of his age, he bade a last adieu to the shores of his nativity, and landed in Charleston, South Carolina. He first settled at Georgetown, in that State; but the climate was not friendly to the health of himself or family. In 1796, he took charge of the academy at Bordentown, in New Jersey; from which place he removed to Burlington, in the same State, where he conducted with great success a flourishing grammar school. During this time, his ministerial labors were promiscuous. He held his membership in the church at Jacobstown, under the pastoral care of the late Dr. Burgiss Allison, a place convenient to his residence; but his ministry was not confined to any particular congregation.

While in Burlington, he collected together the little number of fourteen professed believers, with whom he united, and constituted



the Baptist church in that town. While he continued his residence there, it pleased the Lord so to bless his labors, that in 1804 the number was increased to eighty.

At this time he relinquished the grammar school, and removed to Philadelphia to enter upon the pastoral duties of the First Baptist Church in that city, to which he had been invited. Here he entered more extensively into the field of his ministerial vocation. This, of all others, was the work in which he most delighted, and in which he principally excelled. He found the church composed of less than two hundred communicants, and but a thinly scattered congregation. Multitudes, attracted by his eloquence, crowded to hear the word, which he faithfully and zealously proclaimed; and it was attended with the demonstration of the Holy Ghost. In four years, the number of communicants was doubled, and the congregation so increased as to require a house of double its former dimensions to contain the worshippers. The place was enlarged, and still crowded with a solemn and attentive audience.

In 1811, ninety-one members were dismissed from this church, and constituted into a new and distinct church, with the view of opening a place of worship in another part of the city. At their unanimous request, Dr. Staughton united with them as their pastor, leaving the First Church with nearly five hundred communicants, and a house for worship of twice the dimensions of that in which they worshipped when he first came among them.

The new church with which he united, established their place of meeting in Sansom-Street, where they erected a spacious house for meeting, and assumed the name of the "Sansom-Street Baptist Church of Philadelphia." With this church he labored till 1823, at which time the number of its communicants was increased to four hundred and thirty-one.

During his residence in Philadelphia, his labors were always unremitted. Besides appropriating a part of his time to the education of the youth, and a part to the instruction of young candidates for the ministry, several of whom he always had under his care, he often preached four times on a Lord's day, and from three to six evenings in a week. In addition to this, he constantly pursued a regular course of reading, wrote much for the press, and devoted a portion of each week to religious conversation and visits among his flock. His work was his delight. It constituted both his labor and his respite: for in it, the Lord was with him. In this period, he baptized nearly a thousand persons who professed hope in the pardoning mercy of Christ. His talents, his eloquence, his learning, and his manifest sincerity, gave him a celebrity which was equalled by few, and by none transcended.

Nor was his ministerial usefulness confined within the sound of his own voice. To the young licentiate, he was a father. A profound observer of human nature, he was well able to encourage the diffident, to check the aspirant, and with paternal affection to impart to all, the most salutary instruction. In most of our principal cities, the pulpits of our denomination are filled with students of his tuition; and there is scarcely a hamlet in United America, where



the gospel has not been proclaimed by those who were once his pupils.

In 1823, in conformity with the advice of the General Convention of the Baptist Denomination, he removed from Philadelphia to assume the active duties of President of the Columbian College in the District of Columbia, to which he had before been unanimously elected. In this capacity, learning flourished under his auspices; and while the number of students was rapidly multiplying, their beloved President was honored and revered by all.

In 1827, he resigned this station and returned to Philadelphia, where, for a short season he resumed his ministerial labors, till he was recently elected President of the Baptist College at Georgetown in Kentucky. It was on his way to this last charge, that he was arrested by mortal disease in this city. His ministerial labors were closed but a few weeks since in this pulpit—in this place his earthly career terminated, in the forty-second year of his ministry, and this day would have completed the sixtieth year of his age. Death in vain may seek a nobler victim.

In learning, he successfully ranged the circle of science, and the paths of literature were the familiar walks of his daily recreation. In 1801, when he was but in the thirty-second year of his age, the College of Nassau Hall unanimously conferred upon him the honorary degree of Doctor of Divinity, as a testimony of his learning and talents.

But his great object in the cultivation of learning, was to render it subservient to the cause of the Redeemer. In all the great efforts to evangelize the world, he took an active and leading interest. While at Northampton, in England, he became one of the primitive founders of that society which met at Kettering, and formed the plan of the great Serampore mission, which has resulted in the spread of the gospel through most parts of Hindostan. He lived to see it prosper beyond the warmest anticipations of its projectors, and was the last surviving member of that godly band. But alas, he is now gone, to join his compeers in glory. In America his zeal in the same cause was not abated. He may justly be regarded as the founder of the first Bible Society in this country; and in our own denomination, he was one of the first fathers of American missions. As Corresponding Secretary of our General Convention, the conduct of our foreign missions, both in Asia and in the wilderness of America, devolved principally on him; and at his decease the ways of our Zion mourn.

In his private character, he was the essence of benevolence. He was eyes to the blind, and feet to the lame. He delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. As an affectionate parent, and a kind husband, he shone conspicuously. His family was the uninterrupted abode of harmony and content, and his house the mansion of hospitality. For his decease, the church of Christ must mourn, philanthropy must mourn; and the sable weeds which mark the sorrows of one afflicted family, are but faint emblems of their wo. Indulge then the tear of affection. It is a sad tribute

to departed excellence; and he who mingled his sympathetic tears with those of Mary and Martha, will not chide in you the same sensation.

Before his first removal from Philadelphia he sustained a loss, which, with all his fortitude, he could scarcely endure. It was the death of his dearest, best friend—the wife of his youth—the fond mother of his children. The confident hope that it was with her but an exchange of earth for heaven, was his only relief. But it was a desolating stroke to his family, and to him the bitterness of wo.

He sought not a reparation, till a short time before his own departure, when the Lord gave him an affectionate companion. But the promise of continued bliss on earth, is as the illusion of a dream. The gift seems to have been designed to relieve the pangs of disease by the kind offices of a bosom friend, and to render his passage through the vale of death, the less dreary. He is gone from the embrace of friendship—his work is done, and he slumbers with his fathers. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.”

However painful may be the separation of Christian friends, we may not mourn as others, *because death is not the termination of our existence.* The immortality of the soul is so much an object of desire, that men, without the clear light of revelation, have labored to believe the doctrine; but gloomy as is the prospect of annihilation, the light of nature gives no assurance of a happier lot. “Life and immortality are brought to light in the gospel.” Before this word of Jehovah, the darkness of midnight flees—the breath of heaven chases away the clouds, and the Sun of Righteousness pours into the soul, the vision of eternal day. We now cast a look of pleasure upon the motionless form, composed to peaceful slumber, while our thoughts forego the pangs of bereavement in pursuing the living soul, like a prisoner emancipated from confinement, through worlds of unfading glory.

We may not mourn as others, *because death is the end of the good man's affliction.* The life of our brother, like that of all God's children, was not exempt from sorrow. If the voyage of life were attended with perpetual sunshine and a prosperous breeze, the haven which terminates it would be anticipated with less satisfaction: but storms and tempests often arise, which try the mariner's courage, and test the strength of his bark. So our lamented friend, though he has enjoyed pleasant days, has passed through many storms and endured the buffetings of violent tempests. But the friendly hand of death has closed his trials forever. His tears are wiped away. His bosom no longer heaves with anguish.

We may not sorrow as others, *because death has no sting that can inflict a wound upon the christian.* It is but passing the vale which lies between Nebo and Canaan; a valley overspread with shade; but it is *only* the *shadow* of death, intangible and harmless as the shadow of a rock in the desert. Such was death to our venerated brother. Confident in the affection of

his Saviour, he expressed an assurance of hope while languishing upon the bed of death. "Whatever may be the pleasure of God," said he, "in relation to me, not a doubt remains on my mind, that all will be for the best. Christ has been all my support for more than forty years, in all the vicissitudes of life. He is now my rock, my hope, my all. He has given me the sure tokens of his love, and I know he will never forsake me." These were his words in the last conversation that I held with him, which was but a short time before he fell asleep in Jesus; and while he uttered them, tears of gratitude were streaming from his eyes. In contemplating this peaceful close to a life of labor for his God, this triumphant entrance into a world of glory, we cannot-sorrow even as others who have no hope.

We may not mourn as others, *because death does not break our communion*. The saints on earth and the saints in heaven, dwell together in sweet christian fellowship. Their love for each other is undiminished. We rejoice with them in their glory, and they sympathize with us in our trials. Christ, the bond of our union, is the same to both; and in him we enjoy presence of spirit, whether in the body or out of the body. Nor can we suppose them indifferent to our concerns on earth. If angels rejoice in the conversion of a sinner, we cannot believe that the spirits of our departed kindred are less interested. If the reign of Jesus Christ in heaven has special reference to the finishing of the work of redemption below, it would be unreasonable to believe that those of the redeemed who now reign with him, are either ignorant or regardless of the progress of that work in the hearts of their brethren, whose immediate society they have just left, but whose presence in Christ they still enjoy. We are already come to the general assembly and church of the first born, who are enrolled in heaven. We are *now* come to the spirits of just men made perfect. With them we have one sweet communion in the Mediator of the new covenant. If angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation, is it irrational to suppose that the spirits of departed saints are employed in that ministry? It is not improbable that the separate spirits of friends and relatives, and among them our brother, whose decease we are this day called to mourn, are with us now, more than when their animated bodies were before us. They are no longer the objects of sense. We cannot therefore see nor hear them; yet they may attend our daily walks, our seasons of retirement, and our nightly slumbers. They may be the appointed guardians to screen us from danger—to hail, with the first salutation, our departing spirits, and to convoy them to the bosom of our Saviour. These reflections may be regarded as the visionary flights of fancy; but there is in them nothing enthusiastic, nor inconsistent with the word of God. We have delightful associations, and many seasons of lively intercourse with the living spirits of the saints who are gone before us. Another is now added to their number, and we will not sorrow even as others who have no hope.

We will not sorrow as others, *because the gospel teaches us that the dead shall rise*. "For if we believe that Jesus died and rose again from the dead, even so, them also that sleep in Jesus will God



bring with him." The Saviour, in his expiring moments, gave to the king of terrors a mortal wound, and exclaimed, "It is finished." His lifeless body was committed to the tomb, and all creatures, as if in awful suspense, waited the result. As from the work of creation, so now from the mightier work of redemption, he rested during the sabbath day in the consecrated tomb. But as the morning of the first day of the week approached, an angel from God the Father descended and opened the sepulchre. At the same instant the bands of mortality were broken; the king of terrors fled—the prince of darkness retreated, and Jesus, the mighty conqueror, arose in triumph. He received from his Father's hand the keys of hell and of death; and from that auspicious moment, death is a vanquished foe, spoiled of his prey, and disarmed of all his terrors.

This victory have all the saints. Christ has not redeemed our souls, and left our bodies to perish; but from his radiant throne he is shedding that beam of glory which penetrates the tomb, and dispels the cloud which had gathered around it. In the confidence of this hope, we may now approach the tomb, and there behold the place where the Lord was laid. Who, then, that in the profession of this faith, has been buried in the likeness of his death, and raised again in the likeness of his resurrection, would not repose in the tomb where he slumbered, to rise again in his image? Such is the slumber of our departed brother. His body is committed to the tomb, in the confident hope of a glorious resurrection.

We also shall soon sleep with him; but like his, our sleep will also be transient. The night is short. The day-star will soon appear; and with the earliest dawn of the morning, the voice of the archangel and the trump of God will awaken us together. Then shall christian society be restored. Parents and children, husbands and wives, ministers and people, brothers and sisters, shall meet again, and their works of love shall follow them. The last enemy shall be destroyed, and parting shall be no more. Jesus, the Prince of life, will be with them forever. He will wipe away all tears from their eyes. He will unveil the mysteries of his Providence; and show, that wisdom and goodness were combined, no less in all their afflictions and bereavements, than in all the comforts of their pilgrimage. Let these reflections dwell upon our minds, and we shall not sorrow, even as others who have no hope; but we shall joyfully reiterate the language of the apostle, "O death, where is thy sting! O, grave, where is thy victory! The sting of death is sin, and the strength of sin is the law: but thanks be to God who giveth us the victory, through our Lord Jesus Christ."

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#### HINTS TO SABBATH SCHOOL TEACHERS.

So much has been said in praise of Sabbath Schools, that we need not add our testimony in their favour. Instead, therefore, of expatiating on the benefits they have already conferred on the youth of our country, and the great good which they are yet destin-



ed to accomplish, we would offer a few suggestions to the teachers, which, if regarded, may probably increase the efficacy of their instructions.

In Sabbath schools it should ever be the principal object to impart moral and religious instruction. They are established for the purpose of teaching the young to be virtuous and pious. They are seminaries in which children should be taught to control their tempers, to restrain their appetites, to avoid the snares which will beset their untrodden path, and to walk in the ways of wisdom and righteousness. In view of the influences which ought to pervade Sabbath schools, and to go out from thence blessing the world in the conduct and general character of the scholars, how desirable, that the teachers should be discreet as well as pious, that they should have a good acquaintance with human nature as well as of letters, and that in meekness and patience, they should instruct those who are weekly committed to their care.

It is not our intention to dwell on all the duties of a Sabbath school teacher, or we might show that his conduct in school should be amiable, grave and uniform, that his authority should be paternal, that all his measures should be directed by a spirit of forbearance and love—and that in controlling others he should never forget to control himself, that he should never correct in anger, and that he should sacredly guard himself against the least manifestation of petulance and irritable feeling. But in this communication we would confine our remarks to the character of the instruction that should be given; and we suggest that it should be distinguished for simplicity, unity, utility, attractability, and brevity.

1. By simplicity, we mean, that your instruction should be adapted to the capacity of your children. This rule is so proper and important, that even the mention of it may seem unnecessary. But alas! it has often been forgotten—children have been set to explain prophecies, and to answer questions in relation to abstruse and mysterious doctrines of revelation, which men of the greatest learning have candidly acknowledged they did not understand. Such a course is not only a waste of time, but it gives the children a dislike to the study of the Scriptures, by leading them to suppose that they are full of mysteries too intricate to be understood.

How necessary then that the questions which you use should be level to the capacities of the scholars. They may relate to important truths—but if they are beyond their comprehension, they will serve to perplex, but not to instruct them. The apostle Paul has given an example of simplicity in his ministrations. He spake unto some as unto babes. He fed them, to use his own language, “with milk and not with strong meat;” i. e. with the most obvious truths, because they were not able to comprehend the more sublime and difficult topics of the gospel. And not only should the *subjects* be such as can be comprehended by your pupils—the language in which your ideas are conveyed should be simple. A subject, plain in itself, may be made obscure, by the terms in which it is represented. You should, therefore, by easy

words, and short sentences, and illustrations borrowed from the scenes and pursuits of childhood, render it simple as possible. For instance, instead of saying that God is omniscient, it will be better to tell a child that God knows all things; instead of speaking of his ubiquity, it will be more suitable to say, he is every where; that if we make our bed in hell, he is there; if we ascend to heaven, he is there; or if we go to the uttermost parts of the earth, even there shall his hand lead us, and his right hand shall hold us. And instead of describing him as omnipotent, a child will understand us more distinctly, if we inform him that *all power* belongeth unto God.

2. Your instruction should be distinguished by unity. You should seldom call the attention of your scholars to more than one subject at one time. If the attention of persons who have arrived at a mature age, be directed to several subjects in one discourse, the impression, in relation to each, is weak and faint, compared with what it would have been, had their thoughts concentrated on one. In the latter instance they return from the house of God with one subject uppermost in their minds, and distinctly before them. In the former case, they were perhaps pleased, and agreeable emotions were produced while they were hearing, but no distinct images of truth are retained. The mind is not occupied by a continuous chain of reflection. The shadows of thought which the memory calls up in attempting to recollect such a discourse, are indistinct, undefinable, evanescent. How much more so must it be with a child, if in one lesson he learns a little about a number of subjects. The truth is, they all pass away from his mind and are forgotten. What would a child recollect after he left school if, in one exercise, he was taught a little concerning America, a little about France, and England, and Germany, and a little of Geography and Astronomy? Nothing. If you would have him remember any thing, his attention should be so fixed on one object that it shall leave a distinct impression on the mind. This may seem a slow process, but all experience teaches that it is the most sure, effectual, and even rapid way to acquire knowledge. As much as possible then confine the attention of your class to one subject at a time. Is a part of a lesson on the duty of keeping the Sabbath—do not allow them to start off from that to the history of the deluge, because it has been unwisely thrust into the same page. Let the Sabbath be the subject—its claims, the manner of its observance, the benefits of keeping it, and the disasters attending its violation. Then they will return home with at least one truth on their minds—The duty of remembering the Sabbath day to keep it holy. Whereas if you introduce the deluge, and perhaps two or three other subjects, they will recollect nothing so distinctly, as to do them any good.

The same remarks will apply to the duty of filial obedience. Instead of connecting it with the history of Jonah, or the three worthies cast into the furnace of fire, let obedience to parents for that morning be the only theme. Show them why their parents should be honored—and how this honor should be manifested. Remind them of the blessings promised to obedient children, and the curses

denounced on the disobedient. If your book does not contain these questions, frame them yourselves. Unity in your instructions is of vast importance. In other words, instead of loading the memories of your children with questions on a dozen subjects at a time, if you would do them good, scarcely ever let them have more than one.

3. In all your Sabbath school labors you should aim at utility. If you have come to this work with any thing like proper motives, it is your prevailing desire, that you may contribute your part in preparing your scholars to be good and useful men and women, nor are your hopes bounded by the present life. While you would train them up to be virtuous and happy here, you would be instrumental in preparing them for a state of purity and happiness hereafter. But with these desires it is possible to mistake the means of fulfilling them. If you would be useful, you must make it your chief object to place before them useful truths. Your pupils may be busily employed in committing to memory portions of Scripture, and their judgment may be called into exercise on what they commit, and yet they may not be benefited: And for this obvious reason, there may be nothing in the questions, tending to such a result. How important then that the questions you propose, be adapted to the end you have in view. You desire that the children should know and love and obey God—furnish them with questions, which unfold his character, which assert his claims, which teach their obligations. You desire them to be apprized of the evil of sin, to abandon it, and to accept of salvation through the Mediator—let then the hideousness of sin be brought before them, let appeals be made to induce them to forsake it, and expatiate on the freeness and fulness of that grace which dwells in Jesus Christ. You are anxious they should obey their parents, respect their superiors, and be kind to their equals, that they should be sober, and honest, and industrious, that they should reverence the Sabbath and the name of God, and that they should abstain from falsehood, deceit, intemperance and lust:—All these duties then should be explained, and they should be taught their reasonableness and importance. Their vices also should be brought into view, and their evil consequences described not only by reference to Scripture history, but by alluding to instances with which you or the children may be acquainted. In this way your instructions cannot fail, with the blessing of God, of being useful.

4. Let all your instructions be attractive. This indeed should extend to all your intercourse with your scholars. Always meet them with a pleasant countenance, address them in the language of affection and encouragement, let the tones of your voice show that you are interested in their welfare. Surely nothing can be more suitable to the object you have in view. You are teaching them a religion, which, while it brings glory to God in the highest, brings peace on earth and good will to man; and while it reveals the love of God, it enkindles this godlike passion in us. Appear then among your children with looks of benevolence and hope and joy, as those who are engaged in emancipating them from the power of sin, and elevating them to a participation of divine blessedness on earth,



that they may be forever blessed in heaven. Especially endeavour to be attractive in your instructions. The same sentiment delivered in the form of a precept, or an abstract truth, will be quite uninteresting to a child, which, if embodied in a story or a parable, will awaken the deepest emotions of which he is capable. You should avail yourselves of this means of awakening and fixing the attention of the young. And the Bible is full of such delightful stories. Indeed there is scarcely any topic that you cannot beautifully illustrate by Scripture narratives; and if these do not occur, your own recollections of real life will supply you with examples. In this way the knowledge you impart will not be listened to with sleepy or playful indifference, but with gazing interest.

5. Let brevity characterize the lessons you give to your scholars. Your great object is to do them good. Do not then require so much of them that they will feel discouraged. If the questions you give are so difficult or so numerous that they cannot learn them with facility, they will form some excuse for not attending school, or if compelled to go, they will feel little pleasure in being there. Either case would be matter of regret. What children learn with reluctance seldom does them much good. Teachers would do well to bear in mind that it is not so much the quantity as the quality of the instruction on which they are to depend for success. If those who are in years are more pleased with short discourses than long ones, how much more desirable that children should not feel the irksomeness of long and tedious lessons. A few words on some important subject, will be much better remembered and produce a deeper impression, than the most elaborate and extended dissertation. The venerable Dr. Stillman frequently remarked in vindication of short sermons, that he had rather leave his people longing than loathing. This certainly is a consideration which ought never to be forgotten in the instruction of children. When they become weary, and their attention flags, your wisest counsels will be useless. Short lessons, short stories, and short, but pithy sentences, will be longest remembered, and longest exert an influence over the minds of children.

ALPHA.

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#### INDECOROUS HASTE IN LEAVING THE HOUSE OF GOD.

Mr. Editor,

About a year ago, I read some remarks in your Magazine on the evils of late attendance at public worship. I think they were just, and cannot but hope, that they have quickened the pace of some who were previously, almost always tardy at meeting. I wish the same writer had called the attention of your readers to another practice that is scarcely less offensive to the feelings of piety.

I allude to the indecorous haste which some persons manifest in leaving the house of God, at the close of public worship. It has often given me pain to see them busily preparing for their departure, during the singing of the last hymn. Instead of making melody in their hearts to the Lord in a song of sacred praise, they were putting



on their great coats, arranging their gloves, and with hat in hand ready to start the moment the benediction was pronounced ; giving a melancholy proof ;

“ Whoe’er was edified,  
Themselves were not.”

I would by no means judge these individuals uncharitably. In some instances this unseemingly haste is owing no doubt to inconsiderateness. The habit may have been formed without ever reflecting on its impropriety. It is even possible that christians may have suffered religious injury from it without once suspecting the cause. I think, however, it is only necessary to present this practice in its true light, and Christians, at least, will refrain from it.

Permit me then to say, that this busy preparation for withdrawing at the closing part of worship, disturbs the devotion of others. They may desire to sing the praises of God, and to join in the last prayer and benediction, but their eyes are attracted and their thoughts diverted by the movements of their neighbors. Now it should be a maxim with us, that if we are not devotional ourselves, we will not disturb the devotion of others.

The practice of retiring hastily from the worship of God, is inconsistent with our christian profession. We profess to love the habitation of the Lord’s house and the place where his honor dwelleth. But if we hurry away from divine service ; if before the allotted hour has expired, we give symptoms of restlessness, and are preparing to be gone, we should hardly be entitled to credit were we to say, “A day in thy courts is better than a thousand, I had rather be a door keeper in the house of my God, than dwell in the tents of wickedness.” When we are in society that we enjoy, or are engaged in any exercises that give us peculiar pleasure, our time steals away unperceived, we regret to learn that the moment for separation has arrived, and that any thing should interrupt or terminate those scenes which yield us so much delight. If I mistake not, the Christian has similar feelings when he is happy in God. He is glad to go up to the house of the Lord ; and finding it good to be there, instead of hastening away, he is reluctant that the services of the sanctuary should so soon close.

Another fact in this connection ought not to be forgotten. Undue haste in leaving the house of God is calculated to dissipate those religious impressions which may have been made on our minds. The very circumstance of preparing ourselves to rush out of the assembly the moment it is dismissed, will have an unfavorable influence upon us. It will take away the solemnity and reverence which we ought to feel ; and we shall be in great danger of yielding to those worldly influences which like the atmosphere press upon us from every side. It may be said, that whether we join in the last offices of devotion, or are preparing for the signal to depart, it is a little thing, and therefore not worthy of consideration. But it should be remembered that things which appear little in themselves, frequently produce great effects. The practice on which I have remarked is one of those things which seem trivial, but, it is believed, one that often exerts a most pernicious, piety-killing influence.

I must confess it would be a gratifying spectacle to me, to see a whole congregation seriously engaged in every part of public devotion to its close. And after the benediction, how suitable to the occasion, that a solemn stillness should prevail for at least a few seconds, that each one might lift up a silent prayer to Almighty God for a blessing on his holy word. I am no advocate for the forms of devotion without its power. But we are so constituted, if we would feel the power of piety, we must not be utterly regardless of its forms. Were we to withdraw from public worship in the manner and with the spirit which has been just suggested, it is believed that the blessing of God would follow us, and each of us would have reason to exclaim in the grateful language of the Psalmist; "It is good for me to draw near to God."

OMEGA.

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 RECOLLECTIONS OF PRIMITIVE CHRISTIANITY.

## NO. 1.

It must be a matter of sincere regret to a pious mind, that there is discoverable in the great mass of professing Christians of the present day so little of the depth and fervour of religious feeling, which characterize the disciples of the primitive church.

If we mistake not, the piety of the present day is too superficial. It is made to consist more in a few sudden and transient kindlings of passion, than in strong and deep emotion; more in some fitful and desultory wishes, than in continued and patient labors. We are apparently too much satisfied with low attainments. It seems to be enough if we have a *little* evidence of God's favour, and a faint remembrance of *past* spiritual enjoyments. The devotional mind longs for something better; a piety more *deep*, *affectionate*, and *fervent*; more resembling that of other days when Christians walked with God, and bore about in their bodies the dying of the Lord Jesus: and when their souls were fired with a love, and supported by a faith, strong enough to smile at the most terrific forms of persecution and death.

And when we behold the feeble love, the languishing faith, the little sacrifice, the conformity to the world, in those who have named the name of Christ, we are led by a strong impulse of affection like the captive Jews when sitting by the rivers of Babylon to weep over the desolation of Zion.

As one means of awakening our love for a worthy object, is, to contemplate that object, and as we become more assimilated to it, in contemplating it the more intensely, we purpose to recall the recollections of primitive Christianity. The single point to which we shall confine ourselves in the present number will be *its happy and endearing intercourse*.

It must be evident to every reader of the Bible, how purely and fervently the glow of fraternal feeling burned in the breasts of the first Christians. It was in fact the distinctive feature by which they were to be recognized as the followers of their Lord. "By this

shall all men know that ye are my disciples, if ye have love one to another." A thousand cogent and affecting reasons might be assigned why it should be so. They were the subjects of the same joys and sorrows, the same hopes and fears, the same trials and conflicts, and were travelling to the same blissful repose. How well prepared they must have been to mingle their sympathies; and to unburden to each other their inmost griefs. They felt that they could do this with the most affectionate and confidential reliance. They had but one interest to promote; every thought found in every breast its kindred sentiment; and next to the love of God in their souls, their sweetest joy was the communion of the saints. But what were the secret springs of feeling which nurtured and strengthened this bond of holy union? Not surely the love of worldly subjects; nor the desire to dwell on their sufferings; nor the selfish attachment to mere party interest. They were higher, purer, holier. The breasts of the primitive Christians were warmed with *love to Christ*, and *this* prompted to every action, and suggested every thought. Whenever they came together the spontaneous sentiments of their hearts and their lips were the thrilling subjects of *His* life, *His* sufferings, *His* death, and *His* resurrection. These were the foundation of all their hopes, and the source of all their consolation; and were they to have been deprived of the pleasure of such holy and spirit-stirring intercourse, they might have wept their lives away in an agony of despair.

It must be easy to see what a heavenly peace and serenity must have possessed their minds, and how purely the light of their examples must have shone on all around them. No wonder that their conduct elicited the praise of the world, and constrained it involuntarily to exclaim, "Behold, how these Christians love one another!"

We have adverted to these facts to show by way of contrast the great want of spirituality in Christians of the present day. Who does not feel sad, that is obliged to hear the worldly and unprofitable conversation, that too often affords the only entertainment for a social religious circle, and compares it with that elevated and cheering intercourse, which distinguished the primitive Christians? Oh when shall a purer tone of piety pervade our churches? When shall lips burning with the accents of a Saviour's love, receive from others a sympathetic response: and affection warm affection, and heart kindle heart with the sweet and refreshing interchange of christian sympathy?

If religion be valuable, who would not wish to see it extending a more entire influence over every social relation in life? Who would not desire that it might become the controlling principle of our whole conduct? Most certainly, the effects of such a piety could not be otherwise than delightful. It would sweeten and endear our communion here, below, and prepare us for its consummation above. It would cheer our faith, strengthen our principles, brighten our hope, and warm our love. We should, in a word, experience the rich blessing of Christ's presence with us, as did the disciples who journeyed to Emmaus: an incident which has been



so beautifully versified by the admired Cowper, that we know not how we can better close these suggestions than by transcribing it.

“It happened on a solemn eventide,  
 Soon after He that was our Surety died,  
 Two bosom friends, each pensively inclined,  
 The scene of all those sorrows left behind,  
 Sought their own village, busied as they went  
 In musings worthy of the great event.  
 They spake of Him they loved, of Him whose life,  
 Though blameless, had incurr'd perpetual strife,  
 Whose deeds had left, in spite of hostile arts,  
 A deep memorial, graven on their hearts.  
 The recollection, like a vein of ore,  
 The further traced, enrich'd them still the more.  
 Ere yet they brought their journey to an end,  
 A stranger join'd them, courteous as a friend,  
 And ask'd them, with a kind engaging air,  
 What their affliction was, and begg'd a share.  
 Inform'd, he gather'd up the broken thread,  
 And truth and wisdom gracing all he said,  
 Explain'd, illustrated, and search'd so well,  
 The tender theme on which they chose to dwell,  
 That reaching home, the night they said was near,  
 We must not now be parted, sojourn here.  
 The new acquaintance soon became a guest,  
 And made so welcome at their simple feast,  
 He bless'd the bread, but vanished at the word,  
 And, left them both exclaiming, 'Twas the Lord!  
 Did not our hearts feel all He deigned to say—  
 Did not they burn within us by the way?”

S. P. H.

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#### THE GLORY OF GOD, THE GRAND MOTIVE IN DUTY.

No rational being acts without some object in view; and the accomplishment of that object forms the motive of each action; and while each action has a particular motive, there is some grand object to be accomplished, which forms the great motive of all.

So it is with some of the celestial bodies, which revolve around a superior, as the moons round the planets, and all together move round the sun; and, as it is generally supposed, that this whole system with all others ystems, move around a common centre—thus it is with each action; and the general conduct of life.

It is evident, that the grand motive of the actions of mankind in general is *self-interest*; a desire to benefit themselves. With regard to many men and many actions, there can be no doubt; the principle is avowed, and in all cases scrupulously acted upon.

With regard to many other actions there is a mixture of benevolence: benevolence is the opposite of self-interest; a desire to benefit others. We may benefit others, while we are seeking our own interest; and in some cases, this may be the most direct way to accomplish the object. In this case there would be, properly speaking, no benevolence, because there would be no wish or intention to confer a benefit on another: and all the advantage derived, is merely incidental.



But when there is a desire to benefit others, even in a small degree, there is benevolence; even if we receive the greater benefit. And the purest benevolence does not require us to exclude our interest entirely; but allows us to regard it in proportion to our relative worth.

A man may possess a spirit of benevolence towards some and not others: and he may appear to possess it, when in reality, he is entirely destitute. When once a man is convinced, that it is for his interest to appear to be benevolent and to benefit his fellow men, as far as it is in his power; and actually exerts himself and does great good; and even promotes the cause of religion; yet as the whole proceeds from selfishness, there is in it, no benevolence.

Hence Christ accuses the Pharisees of giving alms to the poor, in order to receive the praise of men; and of performing frequent acts of devotion for the same purpose. The grand motive was their own interest, and not the poor, who received the alms, nor the Supreme Being to whom their prayers were offered.

The law of God inculcates benevolence, in requiring us to love our neighbor as ourselves, and extending this friendly feeling to all mankind. We can conceive that one who has no respect for God, or does not believe in his existence, might be induced to regard the welfare of all mankind; and thus be truly benevolent.

We see therefore that men may be governed by two distinct principles: *self-love* in which their own interest only is wholly regarded: and benevolence, in which the welfare of mankind is included, together with their own interest in a proper degree. The first of these, if it influenced the conduct of all mankind, would be productive of much mischief, crime and bloodshed: the jarring rights of many would interfere, and more frequently their interests; and this would fill the world with confusion and unhappiness. The other, if it should equally prevail, would produce as much good and prevent many of the evils which we now suffer.

But at the same time, the rights and interests of the Supreme Being might be entirely overlooked and disregarded, as if he had no existence. If it would be criminal to trample on the rights of our fellow men, our equals, how much more on that Being who is infinitely our superior, and greater than all others. If the Supreme Being were just equal to all mankind, it would be proper to regard his rights and interests, as we regard theirs. But as he is infinitely superior to all mankind, and all other beings, it is proper that we regard him in proportion to the exalted character, which he sustains, and station which he fills.

The Scriptures, therefore, present a third motive of action, as distinct from self-interest and benevolence to man, which is the glory of God, and which ought to be the grand motive of our conduct in all that we do, even in the most trivial concerns. While the first is characteristic of the most wicked of men—and the second may be, of an irreligious man; the third, is characteristic of a truly pious man. And however good any one may be, if he is not under the influence of this third motive, he has no genuine

religion. This, therefore, as it distinguishes the pious from all others who nearly resemble them, will, at the day of judgment, mark the dividing line between those who shall be admitted into heaven, and those which will be excluded.

GAUUS.

[To be continued.]

*The Means of a Religious Revival.* By John Howard Hinton, M. A.  
*With an Introductory Essay.* Boston: Lincoln and Edmands.  
 18 mo.

WE first read an English copy of this work, and were so pleased with it, that we urged its republication. A second perusal has confirmed our opinion of its great excellence, and we now confidently recommend it to our readers. At the present crisis especially, when such a deep concern in relation to eternal things pervades the bosoms of thousands in different parts of our land, a work like this is greatly needed. If ever there was a time when Christians were required to be active, it is now. And Mr. Hinton shows in an able and most judicious manner the direction which should be given to this activity.

The measures to which Mr. Hinton advises for promoting a revival of religion, must, we think, be cordially approved by the most enlightened Christians; and we cannot but hope that his solemn and earnest appeals will arouse them to their duty. He unhesitatingly admits, that neither is he that planteth any thing, nor he that watereth, but God that giveth the increase; but he clearly and forcibly shows, that unless they do plant and water, Christians have no reason to expect that the garden of the Lord will flourish.

This discourse was delivered immediately after "an exercise of extraordinary prayer." It seems to have been the chief object of the preacher to convince his hearers that other duties should be added to prayer, if they would see the accomplishment of their desires. He remarks;

"We have presented our petitions at the throne of grace, for the conversion of the world. Here is the answer to them: 'YE ARE THE SALT OF THE EARTH.' As though the Lord had said, 'The conversion of the world lies not only with me; it lies in part with yourselves. If it is mine to pour out a blessing, it is yours to employ the means upon which alone a blessing can rest. Depart, therefore, to your labor; and see that you are as faithful to your obligations, as you have implored me to be to my promises.'"

The duty of Christians generally to impart religious instruction, and the kind spirit and blameless conduct which should distinguish those who engage in this service, are admirably described;

"The first thing necessary to the conversion of a sinner is instruction: and every disciple of Christ, without excepting even the least informed, is in posses-

sion of sufficient knowledge for this purpose. He may know little; but if he has been taught of God (and if he has not, he is no disciple,) he knows well and clearly, both his guilt and his misery; together with the way of salvation by Jesus Christ, in its suitableness, its excellency, and its all-sufficiency. If he knows this, he can teach it; and if this is all he knows, as it is enough for his own salvation, so it is enough for the conversion of his neighbor. For Christ is "the wisdom of God, and the power of God;" and to know him is to become wise unto salvation.

It is next important to the conversion of a sinner, that he should be addressed neither with harshness, nor with coldness; but in a tone of deep feeling as to the general importance of salvation, and of fervent kindness in reference to his particular welfare. Such a mode of address is obviously most adapted to conciliate his regard, and to penetrate his heart. And this is just the tone which the disciple of Christ is prepared to employ. Having been in a similar condition of wretchedness and ruin, he is qualified to feel tender compassion for that of his fellow men; nor, even in endeavoring to convince of sin, can he well be harsh with the faults of another, since he has experienced a gracious forgiveness of his own. If he speaks, it may truly be expected to be with pity in his heart; and with a thrilling solemnity about the salvation of a soul, which, in his own case, has been wonderfully rescued from everlasting burnings.

To crown all, the disciples of Christ are fitted to be the salt of the earth by the very force of piety itself. Religion gives a visible peculiarity to the character; it makes men different from what they were, and from what others are. And the character thus formed is an instructive one. It presents an aspect of happiness, loveliness and excellence. It is a practical confirmation of that which has been poured from the lips, and appeals powerfully to the heart of the observer. "This man has been telling me," he may say within himself, "that I am unholy, and indeed his conduct puts me to shame. He has assured me that there is a happiness greater than any I have yet found; and I must believe it, for I see it in his countenance. He tells me that religion raises the character, and in truth I see a great change in him. It must be as he affirms." Thus a holy life has a voice. In more convincing tones it echoes the instructions of the lips which have already been as a fountain of wisdom. Its eloquence never ceases. It speaks when the tongue is silent; and is either a constant attraction or a perpetual reproof. It speaks on all subjects, and shows the nature and excellency of religion, both in duty and in trial, both in sorrows and in joys."

Having stated that Christians should endeavor to be instrumental in converting their fellow men, by their instructive and persuasive conversation; by serious admonition or pointed reproof; by affectionate prayer; by writing letters, occasional visits, offices of kindness, and the influence of relationship and domestic association, he meets, and we think unanswerably, the objections which many professors of religion make, who would justify themselves in the neglect of these duties. We trust the following remonstrances will be duly considered by all who have supposed that they were excusable in not being active in promoting the salvation of sinners;

"It is thus, by direct and personal effort, that a disciple of Christ should seek the conversion of sinners.



And this should be the attitude of *every* disciple. None are exempt from the appointment, none are destitute of the qualification. None are without fitness for the work, and none are at liberty to decline it. It may easily be said by some, 'My ability is very small;' and without entering into any argument on this point, I only say, that whatever it may be, it is enough, with God's blessing, to convert sinners. Besides, does not Christ know what it is? Is it not such as he has given you? Is it not such as he requires to be employed? Do you presume to say that what he has prepared for beneficial action is unfit for it; or that what he demands for this purpose shall be refused? However small a portion, you still are a portion of the salt of the earth: see that you act as such. The less your talent, the more need of activity. Beware lest your plea of incompetency be but a cloak for your indolence. Do not so much covet the ability of others, as show diligence in the application of your own.

It may with equal ease be said by others, 'My station is obscure, and my influence small.' Granted: but you will also admit, on the other hand, that, however narrow your circle may be, it is nevertheless a circle of some dimensions that you occupy. You do not stand alone upon the earth. You have some relatives, acquaintance, and neighbors. And are they all pious? If you were to try earnestly, could you not reach any who are living without God? Behold then your duty. Labor for the conversion of these unhappy persons; and wrap yourself no longer in the delusion, that in this direction Christ can require and expect nothing *from you*.

It may with truth be alleged by a third class that they are excessively busy, and are thrown into situations in life which demand all their time and all their power; they surely may leave the work of converting sinners to more leisure hands. Yes; if you are willing to abandon your hope of salvation, and to give up your interest in Christ; but *not else*. If you are his disciples, you are also the salt of the earth; and not the busiest man in the world is at liberty to relinquish one part of the character, and to imagine that he can retain the other. Be assured that this is the fact; and that however closely engaged, you ought to find, and may find, if you are disposed, means of specific exertion for the salvation both of your domestic inmates, your acquaintance, and your neighbors; while a similar aim may run through even the busiest of those busy hours, which, so far from becoming a plea for your total exemption from labor, ought to be regarded as furnishing you with incessant opportunities of promoting this blessed end."

Were we to consult our feelings, we should make more copious extracts from this excellent little volume. But we trust the friends of evangelical truth will procure it for their own perusal. We wish to see it extensively circulated among all our churches, and, indeed, among Christians of all denominations. For we believe, that were its appeals suitably felt, and its counsels generally regarded, Zion would awake and put on strength—and the Lord would arise and have mercy upon her, for the time to favor her, yea, the set time would have come.



# MISSIONARY REGISTER.

FOR MAY, 1831.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

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## DEATH OF MISSIONARIES.

It was our pleasing office in the last Number, to announce the safe arrival of the Rev. Mr. Skinner and his family, at the field of their benevolent labors in Liberia. He looked forward with the elevated hope of contributing to diffuse Christian knowledge to the benighted and injured sons of Africa; but his ardent and benevolent labors on earth have now terminated.

In relation to Mr. and Mrs. Skinner's arrival, a letter from Africa states:

"We hailed their arrival in this land with much joy: and anticipated from the abilities of both, and their devotedness in the cause they had espoused of disseminating the glorious light of the gospel, many great and important blessings; and that the time of harvest in this distant part of the field had now come. Especially, as just before then we had experienced as great a revival of religion throughout the whole Colony as ever was witnessed I think in this part of Africa, and many were added to the Church by baptism, and we trust savingly converted. The very next day after brother Skinner's arrival we were blessed to baptize seven more young converts; on which solemn occasion he was not only present, but cordially united in the performance of that most sacred ordinance at the water's edge. And in the evening, administered the Lord's Supper to us in a manner truly edifying, and with a degree of solemnity that was altogether suited to the time and holy ordinance; his whole soul seemed to have been engaged in setting forth the dying love of Jesus."

Mr. S. has been suddenly arrested in his course. God's judgments are in

the great deep, and his footsteps are not known. It is now our painful duty to record the entire extinction of this Missionary family. Attacked by the African fever, each member successively became a victim to death. Mr. Skinner thus describes the death of his children and wife.

"The 7th day of January was my birth day, and I was led to reflect on the goodness of God to me; we had all had the fever so common to this climate, and were so far recovered as to be comfortable; but on the next day, which was the 8th, we were called upon to part with our dear Ann Eliza. Mrs. Skinner bore her death with a christian fortitude. On the 13th my wife was delivered of a son, which on the same day was buried by the dear remains of Ann Eliza; and on the same day, I took the parting kiss of the breathless corpse of my dear companion, Eliza. She was buried on the 14th. Thus in the short space of five days, I ceased to be a father and a husband; coffins enclosed all from which I had anticipated domestic comfort. I enjoyed not the consolation in my afflictions of the company of parents, brothers, or sisters; but I had the consolation to think I had done all in my power for her, and that numerous kind friends had waited upon her, and done everything that was in their power to do. Governor Mechlin kindly offered his assistance, and was her physician through her sickness; but I have still greater consolation than this, that from the first time of my acquaintance with her, everything in her life has given me reason to believe that she was what she professed to be, a Christian; and that the cause of God and of souls was

entwined about her heart, and that she is now with Christ, enjoying more, far more felicity, than she ever did, or even could here. She said after the death of Ann Eliza, she had no expectation that she should live. Referring to the prospect of her own death, she said with an air of submission, The Lord reigns. Her only desire to live was, that she might be useful to Africa."

After the death of his wife and children, Mr. Skinner embarked for this country in the ship *Liberia*, bound for Philadelphia. For a season, anticipations were cherished of his recovery. Even the day before his decease, he was walking the cabin. But early on the morning of the 5th of March, he was called from earth, and we doubt not joined his companion in the heavenly state. His body was committed to the deep; but on the morning of the resurrection, when the sea shall give up its dead, his mortal part shall be resuscitated, and arise to meet the Saviour in the skies.

We hope in a future Number to present a Memoir of this lamented Minister of Christ and devoted Missionary of the Cross.

On Saturday, February 5th, Mrs. Jones, the companion of the Rev. Evan Jones, of the Valley Towns, was called from her earthly labors to a mansion on high.

"Faith in the Lord Jesus Christ was her strong hold: and well did it sustain her hopes, in the trying hour: giving her the victory over the king of terrors. She has been a faithful laborer in the missionary field, for ten years; and in her last days greatly rejoiced to witness the prosperity of her Saviour's kingdom among the Cherokees.

She always cherished an ardent desire for the conversion of the Indians, and watched and encouraged, with the most tender concern, every symptom of turning to God, among those who were placed under her care, or who came under her notice. She was also a diligent and well qualified teacher of youth. But the Lord has called

her from her toils, and wiped all tears from her eyes, and chased all anxiety from her mind. She died in full assurance of a glorious resurrection."

#### BURMAN MISSION.

It is gratifying to the friends of Missions, to perceive that an increased interest in this great enterprise is apparent in our denomination, through the United States. The number, whose hearts are deeply impressed with the magnitude of the object, is constantly augmenting, and pecuniary aid is furnished with increasing cheerfulness. This awakened interest does not appear to result from any temporary excitement, but from a more extended knowledge of the wants of the heathen, which Mrs. Judson's Memoir and other works have placed before the public, and from a consciousness of the great obligation which devolves on the disciples of Christ to communicate the gospel to all nations. We may therefore pleasingly anticipate, that benevolent effort will constantly increase, and Christian obligation be more deeply felt, as correct information shall be more generally diffused.

The Board have recently appointed another printer to join the establishment in the Burman empire, and means will be adopted to prosecute with vigour the great object of giving the Bible to the Burmans.

Various communications have been received from the Missions since our last Number. Some of which we now lay before our readers.

FROM MR. JUDSON.

*Prme, August 23d, 1830.*

Dear brethren and sisters,

Tired of minuting down the events of each day, I have written nothing since my last date, July 16th. My time has been spent in the same way, as stated in the first part of that month. At one period the whole town seemed to be roused to listen to the news of

an eternal God, the mission of his Son, the Lord Jesus Christ, and the way of salvation through his atonement. A considerable proportion of the hearers became favorably disposed. At length the enemy assumed a threatening aspect; the poor people became frightened; many sent back the tracts they had received; and there was a general falling off at the zayats. I was summoned to undergo a long examination at the court house, not however on the subject of religion, but concerning all my past life, since I have been in Burmah. The result was forwarded to Ava. The magistrates still preserve a perfect neutrality, in consequence of the absence of the governor. At Ava, I have been regarded as a suspicious character, ever since I deserted them at the close of the war, and went over to the British. I know not what impressions the governor of this place will there receive, or how he will feel towards me, when he is informed of the noise I have made in Prome during his absence.

On hearing of the declining health of brother Boardman, and brother Wade's intention of leaving Rangoon for Maulmein, I had some thoughts of returning immediately to Rangoon. But on further consideration and prayer, I feel, that I must work while the day lasts at Prome. I have some company at the zayats every day, and crowds on days of worship. Most of the hearers are opposers; but I observe in distant corners, those who listen with eagerness. There are five persons who have, I trust, obtained a little grace; but in the present dark time, they give no satisfactory evidence.

*August 30.* Since my last letters from Rangoon, I think continually of brother Boardman, and the great loss we are threatened with. May the Lord direct and support him and our dear sister.

*September 8.* The rise of the river has, for several days, prevented my going to the zayats, they being situated in a distant part of the town. I have employed myself in revising brother Wade's Investigator, and send herewith a clean copy. In return, I hope to be favored with a few hundred printed copies. It is a piece of great merit, and ought to be brought to bear on the enemy, without delay. An edition of three thousand will not be too large. I have already sent down some corrections for brother Board-

man's "Ship of Grace." That piece is well written, but not so well adapted for present service. It is, however, acceptable among the converts; and I should be glad to see in it print, especially if the author should be taken away, that being dead he may yet speak. His Scripture extracts, I have no doubt, will be as judicious as can be made; and the work ought to be put into immediate circulation.

We have had one new inquirer of a most promising appearance, a secretary of the deputy governor. He had repeatedly visited me at the zayats; at length, he came to the house, and finally began to attend our evening worship. But alas, as has been the case with all our good inquirers, he met, I suppose, with some violent threatening, and a few days ago, suddenly and entirely disappeared. Old Oo Myat-pyoo, mentioned July 15th, sends me word, that he reads our writings every day, and thinks of us constantly; but begs we will never mention to any person, that he formerly visited us! As for Mounge A, he has privately left the place altogether, for what reason we cannot ascertain. You can have no idea of the fear of government, which pervades all classes. I never saw so much of it before.

My present expectation is, that the way will be clear for me to leave this for Rangoon the latter part of this month.

A. JUDSON.

To the Missionaries at Maulmein, and the Rev. Dr. Bolles, Corresponding Secretary of the American Baptist Board of Foreign Missions.

## MR. JUDSON'S JOURNAL.

*Below Prome, Sept. 18, 1830.*

Afloat on my own little boat, manned by none other than my three disciples, I take leave of Prome and her towering god, Shway Lan-dau, at whose base I have been laboring, with the kindest intentions, for the last three months and a half. Too firmly founded art thou, to be overthrown at present; but the children of those, who now plaster thee with gold, will yet pull thee down, nor leave one brick upon another.

The government visiter, Mounge Kywet-nee, who recommenced visiting



us a few days ago, has been hanging about us for two hours, lamenting our departure; and he is now sitting alone at the water's edge, looking after our boat as it floats down the stream. "Mark me as your disciple. I pray to God every day. Do you also pray for me. As soon as I can get free from my present engagements, I intend to come down to Rangoon"—are some of his last expressions.

The sun is just setting. We could not get our boat ready earlier in the day; and as it is Saturday evening, we intend to proceed as far as Men-dai, in order to spend the Lord's day there.

There is no period of my missionary life, that I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the Christian era. Through how many ages have the successive generations of its dark inhabitants lived and died, without the slightest knowledge of the great Eternal, and the only way of salvation which he has provided! At length, in the year 1830, it was ordered, that a missionary of the cross should sit down in the heart of the city, and from day to day, for above three months, should pour forth divine truth, in language which, if not eloquent and acceptable, was, at least, intelligible to all ranks. What a wonderful phenomenon must this have been to celestial beings, who gaze upon the works and dispensations of God in this lower world! It was necessary to the accomplishment of the divine purposes, that after so many centuries of darkness, there should be just such an exhibition of light as has been made, and no more. Thousands have heard of God, who never, nor their ancestors, heard before. Frequently in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe on my spirits, as almost prevented me from opening my lips to communicate the momentous message, with which I was charged. How the preacher has preached, and how the hearers have heard, the day of judgment will show. Blessed be God, there are some, whose faces I expect to see at the right hand of the great Judge. The young man just mentioned, the carpenter Moungh Shway-hlah, a poor man, by name Moungh Oo, in addition to some others, mentioned in former letters, give us reason to hope, that they have received the

truth in good and honest hearts. Many also there are, who have become so far enlightened, that I am sure they never can bow the knee to Shway Landau, without a distressing conviction, that they are in the wrong way. Farewell to thee, Prome! Willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the gospel to other cities also, for therefore am I sent. Read the five hundred Tracts that I have left with thee. Pray to the God and Saviour that I have told thee of. And if hereafter thou call me, though in the lowest whisper, and it reach me in the very extremities of the empire, I will joyfully listen and come back to thee.

*Men-dai, Sept. 19.* Spent the day in the zayat which I formerly occupied. The crowds were very noisy, but some listened with attention. Distributed nearly a hundred tracts. Mai Goo came from her village, with two other women, one of whom appears to have grace. But Mah Win-yo and Mah Ping were not seasonably apprized of our arrival. Just at night dropped down to a small village below Men-dai, that we might have a little evening worship by ourselves.

*Near Rangoon, Sept. 24.*

We have distributed four hundred tracts between this and Men-dai, having touched at many of the principal places, and spent an hour or two or a night, as we could make it convenient. We should have stopped oftener and staid longer, had not our stock of tracts become exhausted.

*Sept. 25.* Came in sight of my old acquaintance Shway Da-gong—landed once more in Rangoon—Repaired to the house lately occupied by brother Wade. Since his departure, I find that some efforts have been made to check the progress of religious inquiry. At one time, men were stationed at a little distance, on each side of the house, to threaten those who visited the place, and take away the tracts they had received. Reports were circulated that government was about to make a public example of heretics; the crowds, that used to come for tracts, all disappeared, and Ko Thah-a, who continued to occupy the house, became intimidated, and retreated to his own obscure dwelling. Things are, therefore, at a very low ebb. But we trust in God, that the tide will flow again in its own appointed time.

*Sept. 26. Lord's Day.* Very few present at worship. All the women actually afraid to come, lest they should be apprehended by government.

*Oct. 3. Lord's Day.* Have seen most of the disciples and several inquirers during the past week. The case of Ko San deserves particular notice. He is a respectable elderly man, residing in a village north of Ava. Twelve years ago, a copy of the first edition of the first tract found its way thither; and he treasured it up as the truth. At subsequent times, he occasionally met with disciples, particularly during the war, when some of them fled beyond Ava, with the rest of the population. The more he heard of the christian religion, the better he liked it. He has now concluded to remove to Rangoon. His wife is of the same mind with himself; and when they arrive, will both, he says, request baptism.

Moung Kywet-nee, one of Ko Thah-a's disciples, baptized up the country, and now living at Kam-bai (not Kam-bet, as spelt formerly) in this vicinity, a disciple that I have never seen before, pleases me much. He appears to be a steady, conscientious Christian. Moung Bike, an inquirer from Anan-ben, a village beyond Kam-bai, where there are two disciples, has made me a visit for the first time, and spent a night. He has twice requested baptism; but Ko Thah-a says that he is deficient in humility and meekness, so that the poor man is obliged to wait. Moung Thah-doke, another disciple from a village beyond Anan-ben appears well. To-day, my faithful Moung En leaves me for Maulmein, where his wife is. Ko Ing and Moung Dan still remain with me; and I have taken Moung Shway-too, a bright young man, baptized by Thah-a, into the family, instead of Moung En.

*Oct. 8.* Have just received intelligence, that about the first of September the king issued an order, that I should be removed from Prome, "being exceedingly annoyed, that I was there, in the interior of the country, distributing papers and abusing the Burmese religion." The Woon-gyees being unwilling to proceed to extremities, made application to Major Burney, the British resident at Ava, who assured them, that he had no control over me; that I was in no way connected with the British government, but employed exclusively in the duties of my profession; and he begged

them not to proceed to adopt a measure which would be condemned as intolerant, by good men of all countries. They said, however, that his majesty's order was peremptory, and that it was necessary for me to confine my labors within the limits of Rangoon. Major Burney then consented to write me on the subject.

A. JUDSON.

Rev. Dr. Bolles, Cor Sec.

#### BAPTISM OF KARENS.

The following is an account from Mr. Boardman of the baptism of several Karens, previously to his leaving Tavoy. It is addressed to Mrs. Boardman, who had removed to Maulmein, to which place Mr. Boardman was about to repair.

*Tavoy, April 18, Lord's-day eve.*

My dearest Sarah,

How shall I describe to you the events of the last two days? Where shall I begin? or rather, where shall I end? But I will not detain you in suspense, nor say any thing further to raise your expectations. Our Karen friends from the east arrived on Friday evening. Moung Kyah and Moung Khway were the only two of the baptized whose circumstances would allow them to come. Moung So is still unable to travel so far, and Moung Sek-kyer having gone to the south, has not heard of our expected departure. It was a comfort to all that Ko Thah-byoo and Ma-Ay were present to entertain their friends, and unite with us in the delightful employment of yesterday and today. Besides Moung Kyah and Moung Khway, there were 7 Karens who came out for the express purpose of receiving baptism. Several of them have been candidates for that ordinance several months, and all of them have been hopeful converts, and sober, reformed people for more than a year. Several others, four at least from Moung So's neighborhood, would have come, but were either absent from home, or detained by illness. When our friends first arrived, they sat in silence for some minutes. Neither they nor I felt inclined to speak. For an hour or more we had no free conversation. I saw that their hearts were full, and so was mine. Moung Khway at last broke

silence, by saying, "I hear that you are about to leave us, and I know not where we shall meet again; if not in this place, I hope we shall meet in the presence of God." I nodded assent, and he proceeded; "I don't know how it will be, whether we shall know each other in heaven, but I hope we shall, I want to know you there."

In the evening after a discourse on Eph. iv. 17—32, the seven candidates made their application for baptism. We had time to examine only one of them, and deferred the rest till the next morning. In the morning after the usual stated devotions, we all assembled in my little room in the Zayat, and after several prayers, resumed the pleasant work of hearing experiences. The whole day was occupied in this delightful employment. Each person gave us satisfactorily evidence of true grace. True we had not that evidence which arises from a daily observation of their conduct; but Moung Kyah and Moung Khway were solemnly charged to give their testimony regarding this topic, and they uniformly gave a decided testimony in favour of the candidates' total abstinence from all heathenish practices for more than a year; also of their disposition and ability to converse on religion, and particularly to pray. As to the evidence derived from their conversation and relation of experience before the church, I can truly say it was as satisfactory as could be expected, and decidedly more so than Ko Thah-byoo's was when he was approved by the church in Maulmein.

When they had all done, and the church had unanimously agreed to receive them, I inquired if they all wished to be baptized now, or wait till some future occasion should occur, perhaps after the rains; and one of them who had appeared rather embarrassed, and, on this account, apparently, had given us somewhat less satisfaction than the rest, said he would wait till another time, to which we readily assented. The others all wished to be baptized immediately. After we had been assembled in the zayat an hour or two, Lat Kyike, our amiable Chinese boy, who had given us so much occasion to love him and hope well of him, came creeping in. He sat till all was over. I inquired what his object was in coming. "To ask for baptism, Sir. I have been very much distressed. While the Karens were here relating experience, I thought within myself, these Karens,

who but seldom hear the word of God, and cannot read, are entering the kingdom of heaven before me, who daily hear the gospel, and can read the Scriptures. Besides, I am going to Maulmein, but I do not know that I shall live to reach there; I may die on the way, and I wish to be baptized before I go." His application was so urgent, and his account of his religious views and feelings so satisfactory, that, although we had proposed to delay his baptism for a season, we feared we might do wrong and offend God; and so we unanimously agreed to receive him, and appointed this morning before breakfast for the time of administering the ordinance to him and the six Karen candidates.

After a short recess which the native members of the church and the candidates spent in religious conversation, the Karens come up to me, and made several inquiries, about practical religion. After these inquiries, they wanted to know the names of all the teachers, that they might pray for them distinctly; and also, by what name they should designate the American Indians, of whom they had heard me speak as a people somewhat resembling the Karens; "for, said they, we wish to pray for them also." In the evening I delivered a discourse preparatory to the baptismal service, from the closing paragraph of Matthew's gospel. I spoke of the sovereignty of Christ, "all power in heaven and on earth," therefore he must be obeyed—the commission to go and make disciples of all nations—the command for the disciples and no others to be baptized—the subsequent duties of the baptized to observe whatsoever Christ has commanded, specifying some particulars—the encouragement derived from Christ's promised presence, &c. The season was solemn and affecting. In the morning after the ordinary and extraordinary prayers and practical observations, we repaired to the wonted place, and six Karens and Lat Kyike were baptized. Lat Kyike could not wait for me to come out and conduct him into the water, but came hastening in to meet me.

Towards evening we met to celebrate the Lord's Supper. It was altogether such a communion season as we never before had in Tavoy, either as to the number of communicants, or the feelings manifested by them. It was indeed the house of God, the gate of heaven. O that you had been present



to partake of our unusual joy. After recess and tea, we assembled again for an experience meeting. Moungh Bwah came of his own accord; and we have had such an experience meeting as was never held in Tavoy before. But I must defer particulars for the present. I am quite exhausted with the duties and pleasures of the day.

Mr. Jones to the Cor. Secretary.

Bay of Bengal, N. L. 18° 09'  
E. L. 87° 20', Ship Corvo,  
Dec. 11, 1830.

Very dear Sir,

A vessel is discovered on the weather quarter, which we hope may furnish us an opportunity of sending to America. I have only time to say that after a voyage of 130 days, we are within 185 miles of the Pilot station for Calcutta. Our health has been good—voyage prosperous—accommodations more than we had hoped. I have many communications partly prepared with a view to send soon after I reach Calcutta.

I am, as ever, dear sir, truly yours,

J. T. JONES.

Rev. L. Bolles, D. D.

### REVIVALS OF RELIGION.

Volumes might be filled with the delightful intelligence which reaches us of the triumphs of the cross in our beloved country. When the enemy was coming in like a flood, and infidelity was spreading, the Lord has lifted up a standard. The Holy Spirit is granted in rich effusion, and multitudes of converts are singing hosanna to the Son of David.

A remarkable evidence of gracious answers to prayer is derived from revivals of religion in our colleges. Seasons for particular and fervent supplication in relation to the students of our literary institutions have been observed among different denominations; and while they were speaking, the Lord has lent a listening ear, and descended in the chariot of his grace.

Seasons of great promise call for increased efforts. At the present time, the means of grace are greatly multi-

plied. Prayer meetings are held in a multitude of Churches at the rising of the sun, which are marked by peculiar solemnity, and attended by large numbers. Meetings also in many places are held two, three, and four days in succession, which have resulted in awakening the attention of many, and leading others to the knowledge of the Saviour.

On Tuesday, March 29, the Baptist churches in Boston unitedly commenced a four days' meeting, which was attended successively in the four places of public worship. Several ministering brethren from the neighboring towns, attended with the Pastors in Boston, and engaged in exhortations and prayers. Large congregations attended on these services, the churches were refreshed by the exercises, and excited to activity; a number were awakened to a concern for the salvation of their souls, and others expressed their faith in the Redeemer. A pleasing attention has for some time existed in some of the churches, and hopes are cherished of a more extended work of grace.

On Tuesday, April 11, the Evangelical Congregational churches in Boston commenced a four days' meeting. The services were principally held in Park Street Meeting-House. The meetings for prayer, exhortation, and preaching, were held mornings, afternoons, and evenings, and crowded audiences bore testimony to the deep interest which was felt in the exercises. We learn, that an increasing attention is apparent in the Congregational churches in the city.

Letter to the Treasurer.

Pittsfield, March 24, 1831.

My dear Brother,

I with pleasure communicate what information I possess respecting the revival in this town, with the circumstances preceding it. Our little church

have had more feeling and activity during the winter past—our weekly meetings, besides the sabbath, were attended with much apparent solemnity, and a few conversions; seven or eight during the winter have been added to us by baptism. About one month past a morning prayer meeting was set up, first at six o'clock, now at five, which was often filled to overflowing: many from other denominations came in, and some were deeply impressed with a sense of eternal things; two were baptized last sabbath, and two or three more are expected the next. The week before last it was agreed by us with our Congregational brethren, to visit every family in the town, which we did by going one of each in a district, when much general excitement was manifested. Last week our Congregational brethren had a four days' meeting, which we generally attended. Many are anxious, but it is impossible to ascertain the number; time only can disclose how effectual the work has been or may be. The conversions have not yet been numerous, perhaps from twenty to thirty: we hear of some almost every day. What the result may be we forbear to judge, leaving it with Him who is the searcher of hearts, in whom we hope we trust, and for whom we hope we are willing to labor, believing our labor will not be in vain in the Lord.

I am yours in Christian affection,

L. W.

*Letter to Dr. Sharp.*

*Middletown, April 16, 1831.*

My dear Uncle,

I believe when I last wrote, we had some encouraging appearances of a revival of religion, and I can now say we have not been entirely disappointed. It has been felt by the members of the church. At no time since my residence in this place, (and it is said by some, at no time since this church was constituted) has there been that interest in, and engagedness for, the salvation of sinners apparent, as at this time.

Since the first of last month twenty-seven persons connected with my congregation have hopefully been "justified by faith," and have found "peace with God through our Lord Jesus Christ;" more than half of this number are heads of families. I have had the

happiness to baptize since the first of March eighteen joyful followers of the Lamb, and Sabbath after next I expect to have the pleasure of administering that ordinance to a number more. Many are yet bowed down under a sense of sin and condemnation.

I have a great deal for which to thank the Lord, and particularly for all his goodness shown to me and to this people.

Yours most affectionately,

JOHN COOKSON.

*Letter to the Editor.*

*Edgartown, April 6, 1831.*

Dear brother,

The Lord has truly come among us with power and great glory, in the conversion of souls. The stout hearted bow, and sweetly submit to his government. Our meetings have been solemn, being signally graced with the divine presence. It has seemed much to resemble, within a few days, the pentecost season. The public mind is so generally and deeply impressed with the importance of an interest in Christ, that the different societies find it necessary to hold meetings from house to house, beginning in the morning and continuing through the day, and in the evening repair to their respective places of worship. Between twenty and thirty have entertained a hope that appear at present well grounded; eight or nine of the number are in our own Society. New cases of conviction and conversion have of late been daily occurring. The subjects thus far have chiefly been adults. The new converts are faithful preachers in our conferences. Pray for us, that the work may continue and become universal.

SETH EWER.

Rev. Mr. Malcom, Pastor of the Federal St. Baptist Church, Boston, in consequence of ill health, has discontinued his public labors for the present, and embarked for England, for the recovery of his health. His persevering labors have been graciously blessed in attracting a large congregation, and in gathering many into the fold of Christ. The people of his charge affectionately commend him to the guidance and care of the Chief Shepherd, with the hope of his restoration to the field of his labors with confirmed health.

DEATH OF THE REV. ROBERT HALL.

*From the New Bap. Mis. for March, 1831.*

It is our mournful duty to announce to our readers the loss which the Church at large, and our own Denomination in particular, have been called to sustain in the decease of this eminent man. The particulars of this afflictive providence are briefly detailed in a letter by an eye witness of the final scene, from which we have been kindly permitted to make the following extract by the friend to whom it was written.

*"February 21, 1831.*

*"Monday Evening, after post time.*

"Your surprise at seeing another letter from me so speedily will be exchanged, I am sure, for lively sympathy and deep lamentations when you learn the affecting catastrophe which we are now deploring. Our dear, excellent, incomparable friend and pastor is, alas! no more an inhabitant of our terrestrial world. An illness of about ten days in an aggravated form and continuance of a distressing affection of the chest (probably of the heart) with which for a considerable time past he has been occasionally affected, has terminated this afternoon between three and four. I witnessed his last mortal conflict, heard his last word calling upon God, and received his last sigh. I closed in darkness those brilliant eyes from which have so often beamed upon us rays of benignity and intellectual fire, and the lips which have so often charmed our ears with the messages of divine mercy and grace. But I cannot now write more on the subject. Adieu. You will know how to sympathize with us.

A countenance with such a combination of peace, benevolence and grandeur, in its silent expression, I never witnessed in a corpse."

*Another Account, communicated in a Letter.*

*Bristol, Feb. 22, 1831.*

"Sir,

By the particular desire of Mrs. Hall, it is with great sorrow I have to inform you of the death of our dear and highly esteemed friend, the Rev. Robert Hall, who was taken ill on Thursday week last, and was prevent-

ed preaching in the evening, since which his complaint on the chest increased, which caused much pain, and a great difficulty of breathing. I was with him a great part of last Lord's day, and the whole of the night, and left him about eight o'clock yesterday morning, and then to all appearance he was not worse; he remarked, that he felt better, though he had about four attacks during the night, but not so violent as those of preceding days. His mind was firm, trusting in Jesus Christ for salvation. 'Oh (said he) what should I do if I had not trusted in the Saviour; he is now my only stay, my hope, and salvation.' 'Why should a living man complain?—but I do not complain'—No, there was no complaint; his mind was firm, trusting in the Rock of Ages. After I left, he had another attack, which was severe; and about three o'clock in the afternoon, another more alarming one took place, which closed his eyes. He fell asleep in Christ, saying, "Come, Lord Jesus." This was at 4 o'clock in the afternoon. The loss is great to the church, and particularly to his family. Poor Mrs. Hall and the children feel much, but I hope their trust is in him who will never leave nor forsake them."

We have been favoured by a friend with the following extract from the minutes of the church at Arnsby to which Mr. Hall belonged. It was evidently written by his venerable father, and will now be read with peculiar interest.

"A short account of the call of Robert Hall, jun. to the work of the ministry by this church, August 13, 1780.

The said Robert Hall was born at Arnsby, May 2, 1764, and was, even from his childhood, not only serious and given to secret prayer before he could speak plainly, but was also intensely inclined to the work of the ministry. He began to compose hymns before he was quite seven years old, and therein discovered marks of piety, deep thought, and genius. Between eight and nine years old, he made several hymns which were much admired by many, one of which was printed in the Gospel Magazine. About that time he wrote his thoughts on various religious sub-



jects, and select portions of Scripture. He was likewise possessed of an intense inclination for learning, and made such progress that the country master under whom he was could not instruct him any farther. He was then sent to Northampton boarding school, under the care of the Rev. John Ryland, where he continued about a year and a half, and made great progress in Latin and Greek. In October, 1778, he went to the Academy at Bristol, under the care of the Rev. Mr. Evans; and in August 13, 1780, was sent out to the ministry by this church, being sixteen years and three months old.

The manner the church obtained satisfaction with his ability for the great work, was, his speaking in his turn at conference meetings, from various portions of Scripture, in which and in prayer he had borne a part for upwards of four years before; and having when at home at their request frequently preached on Lord's day mornings to their great satisfaction. They therefore *earnestly and unanimously* requested his being in a solemn manner set apart to public employ.

Accordingly, on the day aforesaid, he was examined by his father, before the church, respecting his inclination, motives, and end, in reference to the ministry, and was likewise desired to make a declaration of his religious sentiments; all which being done to the entire satisfaction of the church, they therefore set him apart by lifting up the right hand and solemn prayer.

His father then delivered a discourse to him from 2 Tim. ii. 10: 'Thou therefore my son be strong in the grace that is in Christ Jesus.' Being thus sent forth, as aforesaid, he preached in the afternoon from 2 Thess. i. 7, 8. May the Lord bless and grant him great success!"

The following notice is extracted from the Sermon delivered at the funeral of Mr. Hall, by Mr. Clarke.

From Mr. Hall's long residence in the neighbourhood of Bristol, and from his preaching in this pulpit, he was well known to most of you, if not all. My personal knowledge of him first commenced at Cambridge, where from a boy he commanded the veneration of my youth. By his accustomed visits to my parents, by the

week together, he won the affections of my heart; and his public ministry created my first, though *slender*, attachment to Divine truth. If ever I felt a proper desire for the Christian ministry, he first excited it. The holy tendency of his doctrine, and the pathetic appeals of his ministry, I feel at this moment. He was born at Arnsby, in the county of Leicester, the 22d of May, 1764. He devoted himself to the Christian ministry at the early age of 16, and continued as a burning and shining light, to enlighten and edify the church of God by his public labors, for better than 50 years.

As an author, his productions are the very finest specimens of human compositions; and for their correctness of sentiment, their chastity of style, and their unequalled eloquence, they must ever remain immortal. He places truth in a thousand dresses, but in all pleasing. On grave subjects he is never formal, on light he is never grovelling. He is pure without being superstitious, and correct without a labored effort. Having almost unbounded internal resources at his command, he never deviates from his path to pluck a flower and embellish his page; naturally free and easy, his writings are always clear and luminous, but they never blaze with a sickly, nor bewilder with an unexpected splendour.

As a preacher he had no rival. The crowds which attended his ministry were always awed and subdued—penetrated and delighted. The force and sublimity of truth, from his lips, absorbed all—and each forgot the preacher, while he sunk beneath the weight and beauty, the grandeur and glory of his doctrine. His native talents were of the highest order, and admitted no comparison. All the elements of greatness gave to him a character peculiar to himself, and a large portion of being within himself. His mental powers were stamped with a noble superiority, and all classes owned the impress was God's. His extraordinary faculties fitted him to gaze upon the sun—to dive into the deep—and to explore the hidden treasures of the earth. Nothing appeared too vast for his apprehension—nothing too minute for his discrimination—nothing too subtle for his detection. Upon themes that would have bewildered others,

he felt in his own element, and perfectly at home. The tender tones of his voice, the fire of his eye, the benignity of his countenance, the pathos of his heart, the vigour of his thoughts, the pictures he painted to the imagination, the rapidity of his utterance, the bursts of his eloquence, the deep strains of his piety, the lustre of his character, and the weight of his name, placed him upon an eminence as a preacher, which all admired, but which none could reach.

As a Christian, his private character and his social virtues endeared him to all. His judgment was eminently exact. In him, it is true, there was sometimes an *apparent* dogmatical warmth, and even wildness, while he opposed another's opinion, and gave his own. But this arose solely from his quick perception of the truth, and his confidence in it. The moment a subject was broached, he saw with a rapid glance, all its bearings, and felt so entrenched by the evidence which he instantly placed around him, that none could shake him. He worked the problem, and obtained its proof, before an ordinary mind could survey its structure. His benevolence was great; and whatever was his own, to the pressing necessities of want he spontaneously gave. His humility was pre-eminent.—In the parlour and in the pulpit he was “clothed with humility.” His greatness was lost in his goodness—the scholar in the Christian—and the philosopher in the man of God. He rose by descending—“his gentleness made him great”—and his unaffected simplicity gave him a moral grandeur which never before encircled a mere mortal's brow. His piety was seldom equalled, and never surpassed. With this all his public discourses were impregnated, and all his private devotions were deeply imbued. Heaven was in his eye, and glory was in his heart—the bed-chamber, the grotto in the garden, and the field in the open air, to my personal knowledge, were the common *proseuchæ* for prayer.

In short, there was in our departed friend a rich assemblage of excellencies, combining in his general character the talents of the cabinet and the field—in his personal, the reflective and the energetic—in his social, all that was faithful in friendship, and all

that was engaging in company—in his preaching, all that was elaborate in argument, and all that was persuasive in eloquence—in his writings, all that was interesting and instructive—he was an able minister, and eminently a man of God. But all these excellences are now eclipsed by the tomb, and placed “beneath the safeguard and seal of death and immortality.” After a short, but severe illness, an affection of the heart, he closed his eyes on all things here, reclining his head upon the breast of the physician, the 21st of last month, in the 67th year of his age. His attendant says, “Over such a corpse, tears are comforts, and grief is an entertaining sorrow. Never had death a finer triumph, never did he take a richer spoil. If at the grave of Lazarus “Jesus wept,” at the recollection of such a friend our feelings must be, they ought to be, and they are, unusually strong. The event leaves us no alternative, but to retire to weep alone, and say, “let us go, that we may die with him.”

But great as this loss is, with Him who wept at the grave of Lazarus resides all consolation under the death of Christian ministers. Thankful for the continuance of our departed friend so long, let us rejoice in his present happiness. . . . Doubtless his reception into heaven was splendid and gratifying. . . . He has listened to the plaudit, “Well done, good and faithful servant,” and mingling with his former associates on earth, he has entered upon the joy of his Lord. Wherefore comfort one another with these words.

With him who wept at the grave of Lazarus resides all power to raise up other laborers equally eminent, and render them yet more successful. Though ministers die, the Saviour lives—the same yesterday, to-day and forever—the life of the church depends upon the life of Christ—“because I live, ye shall live also.”

The sorrow which the Saviour expressed by his tears at the grave of Lazarus, invests death with a great importance. The Master of our faith could not shed a needless tear—his tears therefore bespeak the magnitude of the calamity. Death withers the body, and fixes the unchanging condition of the soul. To save souls the Saviour died, and to restore them

to the image of God, our departed friend lived. He being dead, yet speaks, and the voice which he utters is—weep not for me, but weep for yourselves. Shed these tears of compassion for his bereaved widow, and his fatherless children; and mingle with them your prayers for their support and consolation. The hour is at hand, brethren, when each pastor must resign his charge—"the Master is come, and calleth for thee," and the well-known and respected pastors of the churches at Northampton, Barton, Kettering, Nottingham, and last of all at Bristol, have answered to the call. Oh; that at the last day they may be permitted to say of those who sat beneath their ministry while living, and who wept over their ashes

now dead—"here am I, Lord, and the children whom thou hast given me."

#### SABBATH SCHOOLS.

March 10, the Boston Baptist Sabbath School Union held its third annual meeting, at the Lecture Room of the First Baptist Church. An increased interest is taken in this department of benevolence, and the prospects of the Schools gave great encouragement to perseverance. There are thirteen schools, containing libraries of 2035 volumes, 203 teachers, 1697 scholars.

#### *Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from March 24, to April 25, 1831.*

From the Baptist church in Peterborough, N. H. collected at the monthly concert for prayer, per Dea. John Field,	4,14
A young lady in Newton, to aid in printing the New Testament in the Burman language, per Rev. H. J. Ripley,	2,00
A female friend, of Dr. Sharp's church, it having been collected at a Saturday evening prayer meeting, per Mrs. H. Lincoln, for the Burman mission,	1,00
Mr. Richard Waterman, of Coventry, R. I. being a donation to the Foreign mission, per N. Waterman, jr. Esq.	100,00
Mrs. Mary B. Hill, Treas. of the Female Missionary Society of the South Baptist church and congregation, Boston, for Burman mission, per Rev. Mr. Neal,	26,00
The following persons, for the Burman mission, per Rev. B. Willard, of Northampton:	
M. Kellogg,	1,00
Calvin Lamson,	1,00
Lois Lamson,	1,00
Matthew Cadwell, for Mrs. Wade's school,	1,00
George Hibbard,	1,00
Josiah Kellogg,	,25
Chapin Thayer,	,25
Horace Smith,	,50
	—6,00
Female friends in Chickapee, Factory Village, Springfield, to aid in publishing the Bible in Burmah, by L. A.	7,00
Dea. James Loring, Treas. of the Boston Baptist For. Miss. Soc. it having been contributed by the Juvenile Miss. Soc. of the Federal-st. Bap. congregation, towards the education of an Indian child at the Valley Towns station, to be called William Manning,	10,00
The Virginia Bap. Miss. Society, per A. Thomas, Esq. Treas.	400,00
Note. \$71.50 of the above to be applied to the Burman mission, and dolls. 51,51 to Burman schools.	
Abel Parker, Esq. of Jaffrey, N. H. as a donation to the Burman mission, per his son, Isaac Parker, Esq.	15,00
Dea. James Loring, Treas. of the Boston Bap. Foreign Mission Soc. having been contributed by the Female Primary Soc. of the Baptist church and congregation in Baldwin Place, Boston, under the pastoral care of Rev. J. D. Knowles, Mrs. M. B. Chorley, Treas. to be specially applied to the education of Burman females,	47,72
A clergyman, a friend to missions, it having been received for marriage fees; to be applied to printing tracts in the Burman language,	5,00
Georgia Baptist Convention, for the Burman mission, per Rev. Adiel Sherwood,	700,00
Twenty-two dollars of the above for the support of a child in Mrs. Wade's school, and one dollar for Bible translation.	
Mrs. C. toward purchasing articles for Mrs. Boardman,	3,00

H. LINCOLN, Treas.

An obituary of Rev. THOMAS PAUL is received.





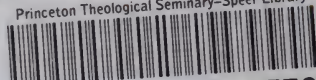
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